Magazine of Majlis Ansarullah UK

# ANSARUDDIN

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بَلَغَ الْعُلٰی بِکَمَالِهٖ

کَشَفَ الدُّجٰی بِجَمَالِهٖ

حَسُنَتْ جَمِیْعُ خِصَالِهٖ

صَلُّوْا عَلَیْهِ وَآلِهٖ

The perfect qualities which God bestowed upon the Holy Prophet Muhammad ﷺ, raised him to the highest status
With his inner and outer beauty, the darkness vanished
All his good qualities, his manners and his nature were pure, virtuous and beautiful
'O Allah!' Shower blessings on him and his follower




National Amla Majlis Ansarulah UK with Amir sb UK at annual Ijtma 2022




Noor region was awarded 1st position in performance at the Majlis Ansarullah UK Ijtema 2022

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

# ANSARUDDIN

Majlis Ansarullah UK

## PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.


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# Holy Quran

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝

ہُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَہٗ بِالۡہُدٰی

وَ دِیۡنِ الۡحَقِّ لِیُظۡہِرَہٗ عَلَی الدِّیۡنِ

کُلِّہٖ ؕ وَ کَفٰی بِاللّٰہِ شَہِیۡدًا ۝

In the name of Allah, the Gracious, the Merciful. He it is Who has sent His Messenger, with guidance and the Religion of Truth, that He may make it prevail over all *other* religions. And sufficient is Allah as a Witness.

[Al-Fath, 48: 29]

# Split word translation of the selected verses

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝

In the name of Allah, the Gracious, te Merciful.

| ہٗ | رَسُوۡلَ | اَرۡسَلَ | الَّذِیۡۤ | ہُوَ |
|---|---|---|---|---|
| His | Messenger | sent | Who | He |

| الۡحَقِّ | دِیۡنِ | وَ | الۡہُدٰی | بِ |
|---|---|---|---|---|
| truth | religion | and | guidance | with |

ہُوَالَّذِیۡۤ اَرۡسَلَ رَسُوۡلَہٗ بِالۡہُدٰی وَدِیۡنِ الۡحَقِّ

He it is Who has sent His Messenger, with guidance and the Religion of truth,

| الدِّیۡنِ | عَلَی | ہٗ | یُظۡہِرَ | لِ |
|---|---|---|---|---|
| religions | over | it | He make prevail | that |

| شَہِیۡدًا | اللّٰہِ | بِ | کَفٰی | وَ | ہٖ | کُلِّ |
|---|---|---|---|---|---|---|
| a Witness | Allah | with | sufficient | and | it | all |

لِیُظۡہِرَہٗ عَلَی الدِّیۡنِ کُلِّہٖ ؕ وَکَفٰی بِاللّٰہِ شَہِیۡدًا ۝29

that He may make it prevail over *(all other)* religions.
And sufficient is Allah as a Witness.

Complete split word translation is available at : www.ansar.org.uk/holy-quran



# Hadith

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد
اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ "أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلاَةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْمَغَانِمُ وَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً"

Narrated by Jabir bin Abdullah رضي الله عنه

The Prophet of Allah ﷺ said: “I have been granted five [distinctions] which none of the Prophets was granted before me. [Firstly] I have been reinforced with awe extending as far as a month’s journey, [secondly] the entire earth has been made for me a mosque and a means of purity, [thirdly] the booty of war has been made lawful for me; it was never made lawful for anyone before me; [fourthly] I have been granted the honour of intercession with the Lord [and fifthly] while Prophets [before me] were commissioned to their particular people, I have been sent to the entire mankind.”

[Sahih Al-Bukhari, 335]

# Explanatory Notes

In this Hadith our chief (May my life be dedicated to his service), has detailed five distinctions granted to him exclusively which go to show his exalted station and the abounding mercy of Allah the Excellent on him.

His first distinction is the Divine gift of awe extending to as far as a month's journey. The history of Islam furnishes strong supporting evidence showing how notwithstanding his [the Holy Prophet's] apparently slight physical frame and unostentatious living, an enemy would tremble in awe before him, surely a God-given gift. It so happened on many occasions that the enemy planned to attack Medina and as the Holy Prophet ﷺ sallied forth with a small group of companions to meet him, he (the enemy) fled on the first alarm. Again, when the Holy Prophet ﷺ addressed a letter to the Roman Caesar inviting him to accept Islam and the Caesar learnt further details about him, he exclaimed;

"If I could go and pay obeisance to this Messenger of Allah, I would indeed consider it a great honour if he permitted me to wash his feet."

The second distinction of the Holy Prophet ﷺ is that the entire earth has been made a mosque for him. As a result of this, a Muslim can offer Prayers anywhere as and when the time for his Prayer comes and he does not require a special place for worship like followers of other faiths. This was necessary in order to facilitate the extensive campaign of the Muslims to carry the message of Islam all over the world. Similarly, the earth was made for him the means of purification. A minor aspect of this is the fact that in the event of non-availability of water, a Muslim can perform Tayammum (ablution without water) in place of Wudu (ablution with water). This combination of water and earth is in keeping with the creation of Adam عليه السلام who was created, according to Quranic idiom, out of moist earth.

His third distinction is that, as against the laws of earlier religions, which required the war booty to be burnt, the Islamic law allowed the Holy Prophet ﷺ to use

the booty that fell in his hands, as lawful. The wisdom underlying this was firstly, to stop this needless wastage of national wealth, and secondly, to teach aggressors the lesson that if they did not desist from oppressing others, their own wealth would be taken away from them and given to the oppressed; and thirdly to provide the weak among Muslims with a source of strength in the Islamic defensive wars.

The fourth distinction of the Prophet ﷺ is the grant to him of the highest office of intercession. 'Shafa'at' literally means 'mate' or 'like,' and according to the idiom, too, it does not mean common prayer. Instead, it signifies the special office held by a favourite of God by virtue of his dual role: on the one hand of close contact with God and on the other, of his near association with men. He is entitled to intercede with the Lord. The gist of this intercession would run as follows: "O God, in the name of Your past favours to me and my heartfelt solicitude for the good of Your creatures [or some particular individual from amongst them], I beg and pray You have mercy on Your poor frail creatures and grant them Your forgiveness," urging, on the one hand, the plea of his special contact with Him and on the other, the heartfelt solicitude for the welfare of His creatures [or for that matter a particular person], begging thereby of Him mercy for His frail creatures and His forgiveness. In this connection, the Holy Prophet ﷺ says, in another Hadith, that when, on the Day of Judgement, the people will be seized with extreme panic and consternation, despairing of all others, they will ultimately turn to him, and then he will intercede for them with God, and that his intercession will be accepted.

The fifth distinction of the Holy Prophet ﷺ is that whereas the former prophets were sent to particular people for particular periods of time, he was raised for the entire world, for all people and for all times. This is a special characteristic and a great distinction indeed. The result was that his God-granted mission extended to every people, to every country and to every age and he was declared the perfect and perfected manifestation of God. In other words, it meant that as the God of the entire world is One, through his appointment, there was likewise one Prophet for all mankind.

O Allah! Bless Muhammad and grant him and his offspring peace.

[Forty Gems of Beauty, Hadrat Mirza Bashir Ahmd رضي الله عنه, pp 26-29]

## Saying of the Promised Messiah & Mahdi عليه‌السلام

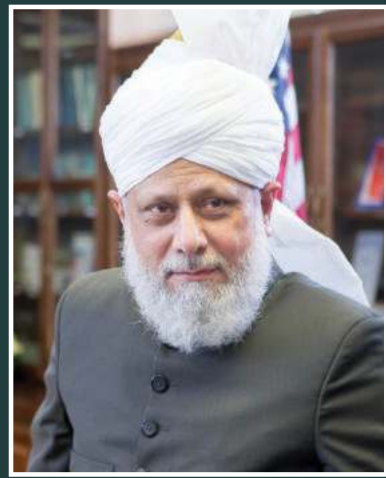


# The Holy Prophet ﷺ The Messenger of Allah and the Seal of the Prophets

The life of the Holy Prophet, peace be on him, was a life of grand success. In his high moral qualities, his spiritual power, his high resolve, the excellence and perfection of his teaching, his perfect example and the acceptance of his prayers, in short, in every aspect of his life, he exhibited such bright signs that even a person of low intelligence, provided he is not inspired by unreasonable rancour and enmity, is forced to confess that he was a perfect example of the manifestation of Divine qualities and was a perfect man.

[The Promised Messiah, Al-Hakam, 10th April, 1902, p. 5]

# Promised Messiah: The exalted status of The Holy Prophet ﷺ



## Friday Sermon by Hazrat Mirza Masroor Ahmad ايده الله تعالى بنصره العزيز Khalifatul-Masih V, Delivered on 18th December 2015 at the BaitulFutūh Mosque, Morden, London

After greeting everyone with "Assalamo-Alaikum wa Rahmatullah" - peace be upon you and the Mercy of Allah - and bearing witness to the absolute Unity of Allah and that Muhammad is His Messenger and Servant, and seeking the protection of Allah against Satan, Huzur Aqdas (may Allah strengthen him with His Mighty Help) recited Sura Al-Fatiha, and then said that:

Ever since the Promised Messiah عليه السلام claimed to be the Messiah & Mahdi, opponents of Ahmadiyyat and the so-called Muslim scholars have been raising many allegations and objections against him. This is their habit and they will continue to do so. They are thus misguiding ordinary Muslims or at least they go on trying to misguide them.

The biggest allegation that they make to try and incite the Muslims is that the Promised Messiah عليه السلام (God-Forbid) considers himself superior to Holy Prophet ﷺ. What is most heinous is that they fabricate such lies and make such false statements in order to achieve their nefarious objectives of inciting people that they even go as far as to allege that the Promised Messiah عليه السلام has used disturbing language concerning the Holy Prophet ﷺ.
They continue to raise these allegations towards members of the Jama'at. Right minded individuals after examining the literature of the Promised Messiah عليه السلام realize that all these allegations are levelled for the sole purpose of creating disorder.

Huzoor ايده الله تعالى بنصره العزيز will allude to a few excerpts of the Promised Messiah عليه السلام across his literature with regards to the status of the Holy Prophet ﷺ because all of them just cannot be mentioned in the time available.

Huzoor ايده الله تعالى بنصره العزيز has chosen a few excerpts from the Promised Messiah عليه السلام various books ranging from Barahin-e-Ahmadiyya to his demise.

The four parts of Barahin-e-Ahmadiyya were written from 1880 till 1884 and are compiled in Ruhani Khazain Volume One.

In this book, he says at one place: That now, under the heavens, there is only One Prophet & only One Book, namely the Holy Prophet Muhammad, ﷺ who is higher and greater than all Prophets and more perfect and consummate than all Messengers and the Seal of the Prophets and the best of all humanity; by following whom God Almighty can be found and the veils of darkness are lifted and, in this

very world, the signs of having achieved salvation, make their appearance. And the Holy Quran is the Book which contains the truth and perfect guidance through which one can acquire true knowledge and cognizance and the heart can be purified of all human impurities and a human being can be saved from the veils ignorance, heedlessness and doubt to enable him to attain to the stage of certainty of faith.

The grandeur of the Holy Prophet ﷺ becomes apparent from this excerpt.

Then in the same book, Braheen e Ahmadiyya, the Promised Messiah عليه السلام says: And this humble one is also from among the lowliest of the servants of that Glorious Prophet who is the Chief and Crown of all the Prophets of God.

Then in 1886 in his book Surma Chashma Arya, the Promised Messiah عليه السلام says:

Thus, Divine Revelation is such a mirror that displays the perfect attributes of God as per the clarity and perfection of the person upon whom the revelation is being sent.

This means that the degree to which the person receiving the revelation has a pure heart to that degree and rank of the Prophet of God are revealed the perfect attributes of God Almighty.

And then the Promised Messiah عليه السلام went on to say that because the Holy Prophet ﷺ was greater than all Prophets, hence God granted him the revelations of the highest degree. That purest of the souls deemed the highest degree of revelations being revealed to him.
Then in 1891 in his book Tauzeehi Maraam, the Promised Messiah عليه السلام wrote while discussing the stages of love and of close relationship to God in the context of spiritual levels and mentioning the highest of such stages he said:

This highest condition was vouchsafed to one and only person in the entire world—namely the Perfect Man. He alone is the culmination and apex of human excellence. It is in his person that the evolutionary cycle of human potentiality reached absolute perfection. Indeed he is the last point on the higher scale of the extended line of God's creation and constitutes the absolute pinnacle of all spiritual heights. Divine wisdom initiated the evolutionary process at the lowest level of creation with the meanest of creatures and caused it to attain the highest point, the other name of which is Muhammad—peace and blessings of God be upon him. The name Muhammad ﷺ signifies the most praised one or the one who is the supreme embodiment of all perfection and excellence. Just as the Holy Prophet's innate spiritual station was extremely exalted and so high and lofty, the quality of revelation vouchsafed to him was also very high. It is too exalted a station for me or the Messiah to attain.

Then in 1892 - 1893 in his book which is found in the Rohhani Khazain Volume 5, Ayena Kamalat e Islam, the Promised Messiah عليه السلام states about the station of the Holy Prophet ﷺ:

That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies or emeralds, or sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen

one, peace be on him. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree.

And by amanat [trust] are meant all those powers and abilities bestowed upon the Perfect Man, wisdom, knowledge, his heart, life, faculties, fear, love, honour and awe and the sum total of spiritual and physical blessings given him by God Almighty. And then the Perfect Man, in accord with the verse: Verily, Allah commands you to make over the trusts to those entitled to them (4:59); returns this entire trust back to God Almighty. That is to say becoming totally lost in Him devotes it all in His way, in His cause, as we have made clear all of this while discussing the reality and meaning of Islam.

And this status was bestowed in a perfect and complete manner upon our Lord and Master and Guide, the Immaculate Prophet, the True and the One Whose Truth is attested to, Muhammad, the Chosen One, peace and blessings of Allah be upon him. As God Almighty Himself states:

Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds. 'He has no partner. And so am I commanded, and I am the first of those who submit.' (6:163-164)

And say, 'This is My path leading straight. So follow it; and follow not other ways, lest they lead you away from His way. That is what He enjoins upon you, that you may become able to guard against evils.' (6:154)

Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.' (3:32)

Aay, 'I have submitted myself to Allah, (3:21)
And I have been commanded to submit myself to the Lord of the worlds. (40:167)

Then in 1894 the Promised Messiah عليه السلام wrote in his book Nurul Haq Part I - Vol VIII of Roohani Khazain, in Arabic:

Blessed is he who stood up for the service of the faith. He stood up looking for the ways of winning the pleasure of Allah. In the name of Allah, the Most Gracious, the Ever Merciful. All praise belongs to Allah, Lord of all the worlds and we call down blessings and peace on the leader of the Prophets of God.

Then in Vol VIII of Roohani Khazain, in Itmamul Hujja, also dated 1894, the Promised Messiah عليه السلام says:

The person who was above all, and was a perfect man, and a perfect prophet, and who came with the fullness of blessings, through whom, on account of his spiritual advent and the spiritual resurrection that he brought about, the first judgment manifested itself and a whole universe that was dead was revived, that blessed prophet Khatamul Anbiya, Leader of the elect, Katamul Mursileen, Pride of the Prophets was Muhammad Mustafa, peace and the blessings of Allah by upon him. O my Beloved God send down Thy Mercy and Thy blessings and upon this beloved Prophet which Thou hast never since the beginning of time sent down upon anyone. If this glorious Prophet had not appeared in the world then all those minor prophets who appeared in the world like Jonas, Jacob, or Messiah son of Mary, or Malakai, or John, or Zakaria etc etc we would have no argument in favour of their truth, even though all were the beloveds of God and near Him and handsome. This is the great favor of that Prophet

that these were also considered to be true in the world. O Allah shower thy blessings on Muhammad and all his progeny and his Companions. And our last word is that all praise belongs to Allah, Lord of all the worlds.

Then in 1895, in his book Arya Dharam, the Promised Messiah عليه السلام says:

Opponents of Islam rely on mere tales and they defame Holy Prophet ﷺ. Our hearts are shattered when they make false allegations against Prophet Muhammad ﷺ and hurl abuse at him based on pure fabrications. They say this about the one our definitive research shows to be the most pure and whom we consider to be the Seal of the Prophets.
Then in 1897, in his book Siraj e Munir, the Promised Messiah عليه السلام says:

When we estimate justly, then out of the whole series of Prophets, we find one of high courage and alive and greatly dear to God, the Chief of the Prophets, the pride and the crown of the Messengers, whose name is Muhammad Mustafa and Ahmad Mujtaba ﷺ. By walking under his shadow for ten days one obtains that light which before him could not be obtained in a thousand years....

Then in 1898, in his book Kitabul Bariyyah, the Promised Messiah عليه السلام says:
The signs of our Prophet Muhammad ﷺ are of two types. The first are those that were shown at his hand or were manifested through his spoken word or action. Such signs number three thousand. And then there are those miracles that go on being manifested through his followers and such signs number in the hundreds of thousands. And no century has gone by in which such signs were not manifested. And in this era, through this humble one, God is displaying those signs once again. Through these signs we realize that the greatest and most beloved of Prophets is the Holy Prophet ﷺ because the followers of other prophets are now lost in darkness and have with them nothing other than mere stories and tales. But the followers of the Holy Prophet receive in an ongoing manner from God Almighty fresh signs. This is why amongst this ummat (Islamic community) many such saintly people are found who have such cognizance of God that they have such a degree of certainty in God Almighty as if they see Him and the peoples of other Prophets do not have such a degree of certainty about God Almighty. Thus our soul bears testimony to the fact that the true and correct religion is Islam alone. We have seen nothing of Hazrat Isa (Jesus), peace be upon him. If the Holy Quran had not borne testimony to his truth it would not have been possible for us to have accepted him as a true prophet of God because when a religion remains left with nothing more than tales and stories the truth of the founder of that religion cannot be established based on such tales and stories. The reason is that stories that are hundreds of years old contain often falsehood within them - indeed this is what is more than likely since there is an abundance of falsehood in the world. So how can such tales be accepted as being true.

The miracles of our Holy Prophet ﷺ are not mere stories. By obeying the Holy Prophet ﷺ we experience those signs ourselves and, through the blessings of observation and experience, we arrive at complete certainty. How high is the status of that perfect and Holy Prophet ﷺ whose Prophethood always furnishes fresh proof to seekers, and by the blessings of witnessing continuous signs, we arrive at the stage where we see God Almighty with our own

eyes, as it were. Thus, true religion is that and the true Prophet is he, the fresh spring of whose truth should always be witnessed. To rely upon mere stories which are subject to all kinds of exceptions does not commend itself to the wise. Hundreds of people have been deified in the world and they are believed in on the basis of hundreds of old tales, but the truth is that the true miracle worker is he the river of whose miracles never dries up. That person is our lord and master the Holy Prophet ﷺ.

In every age, God Almighty has raised someone to display the signs of that perfect and holy one. In this age, He has sent me with the title of Promised Messiah. Signs are being shown from heaven and all sorts of extraordinary events are coming to pass. Every seeker after truth can come and stay with me and witness these signs, whether he is a Christian, a Jew or an Arya. All these are the blessings of our Holy Prophet ﷺ.

Then in 1900, in Arba'in No. 1 which is found in Vol XVII of Roohani Khazian, the Promised Messiah عليه السلام states:

I say truly that he alone is the perfect man whose prophecies and acceptance of prayers and display of other miraculous matters is something which even now rages like the ocean through his true followers. Which other religion beside Islam possesses this quality and this power? Where are the people, and in which country do they dwell, who can compete with Islam in the matter of Divine blessings and signs?

Then in 1902, in his book Kashti-e-Nuh the Promised Messiah عليه السلام states:

There is no book on the face of the earth for mankind except the Quran. All of mankind has no Messenger and Intercessor but Muhammad Mustafa [the Chosen One], peace and blessings of Allah be upon him. Endeavour to cultivate true love for this Prophet of dignity and majesty, and do not give any sort of preference to anyone else over him, so that in Heaven you may be counted as those who have attained salvation.

Remember, salvation is not something that will be manifested after death. On the contrary, true salvation exhibits its light in this very world. Who is the one who attains salvation? Such a person is he who believes that God is true and that Muhammad, may peace and blessings of Allah be upon him is the intercessor between God and all of His creatures and that there is no Messenger equal to him in rank under heaven, nor is there any book equal in status to the Holy Quran. God did not desire that anyone else should remain alive eternally, but this Chosen Prophet lives forever.

Then in 1902, in his book Naseem-e-Dawat, the Promised Messiah عليه السلام states:

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muhammad ﷺ, the chosen one through whom we have found the Living God Who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger who manifested God to us and we

found the God Who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That True God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him.

Then in 1903, in his book Lecture Sialkot, the Promised Messiah عليه السلام states:

Thus these religions came to suffer from such ills, some of which are unspeakable and even repugnant to the purity of the human self. All these symptoms were conditions precedent to Islam. A reasonable person would admit that sometime before the advent of Islam all faiths had become corrupted and had lost spirituality.

Thus, our Holy Prophet was the Greatest Reformer who brought the lost truth back into the world. No Prophet shares with our Holy Prophet the distinction that he found the entire world steeped in darkness and he turned its darkness into light; nor did he die until the entire people among whom he appeared had shed the garb of Shirk (associating partners with God) and put on the gown of Tauhid (Unity of God). Not only that, but they attained the highest levels of faith. They displayed such unprecedented sincerity, faithfulness, and certainty as was not to be found anywhere in the world. No Prophet of God ever achieved such a kind and degree of success except the Holy Prophet. The prime argument in favour of the Holy Prophet's Prophethood is that he graced the world with his presence at a time when it was steeped in darkness and was in dire need of a great reformer, and he did not die before hundreds of thousands of people had abandoned Shirk and idol-worship and had adopted Tauhid and the right path. None but the Holy Prophet could have brought about this great reformation. He taught human values to a people who were savages and brutes.

In other words, he transformed brutes into men, men into civilized men, and civilized men into godly men. He infused spiritual qualities into them and established their communion with the True God. In His path they were slaughtered like goats and trampled underfoot like ants, but they held fast to their faith and kept marching forward in the face of every hardship. Our Holy Prophet was undoubtedly the Second Adam by virtue of establishing spirituality in the world. Rather, he was the true Adam, as it was through him that all human virtues reached their perfection, all the forces for good became active in their respective spheres, and no branch of human nature was left fruitless. The finality of Prophethood in his person consists not only in his being last but also in the fact that all the perfections of Prophethood culminated in him. Since he was the perfect manifestation of Divine attributes, the Law he brought contained the qualities of glory as well as of beauty. His twin names, Muhammad and Ahmad, symbolize the same reality. His universal Prophethood does not partake of any parsimony, but was from the very beginning meant for the entire world.

Then in 1905, in his book Braheen-e-Ahmadiyya - Part V, the Promised Messiah عليه السلام states:

God be thanked a thousand times, Who has bestowed upon us a religion, which is such a means of attaining to the knowledge of God and to the fear of God, as has had no equal in any age. Thousands of blessings be upon the immaculate Prophet through whom we have entered this faith and thousands of

Divine mercies be bestowed upon his companions who irrigated this garden with their blood.

Then in this same book the Promised Messiah عليه السلام states:

The same beauty was in Noah, out of regard for which the Lord of Honour and Glory destroyed all his enemies by the torment of water. Then Moses appeared with the same spiritual beauty, and he, after suffering for a few days, became the occasion for the ruin of Pharaoh. Then last of all the Chief of the Prophets and the best of mankind, our lord and master Muhammad, the chosen one صلى الله عليه وسلم appeared with a grand spiritual beauty in praise of which it is enough to cite the verse:

So that he became, as it were, one chord to two bows or closer still. (53:10)

This means that: That Prophet drew closer to God and then leaned towards mankind and thus discharged fully that which was due to God and that which was due to man and demonstrated both kinds of spiritual beauty. So that he became, as it were, one chord to two bows or closer still. This manifestation of beauty was not recognized by impure and unholy people, as Allah, the Exalted, states:

And if you invite them to guidance, they hear not. And thou seest them looking towards thee, but they see not. (7:199)

And in the end all such people met their destruction. Then in 1907, in his book Haqiqatul Wahi, the Promised Messiah عليه السلام states:

I always wonder how high was the status of this Arabian Prophet, whose name was Muhammad, (thousands of blessings and peace be upon him). One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized, as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired. He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace is not a man but is the spawn of Satan, because the Holy Prophet has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this perfect Prophet and through his light. The honour of converse with God, through which we behold His countenance, has been bestowed upon me through this great Prophet. The ray of this sun of guidance falls like sunshine upon me and I continue illumined only so long as I am adjusted towards it.

Then in this same book Haqiqatul Wahi, the Promised Messiah عليه السلام states:

Now by all that we have stated our purpose is to state that Allah, the Exalted, has made his granting His love to anyone conditional upon such a person following the Holy Prophet. Thus it is my personal experience that to obey the Holy Prophet صلى الله عليه وسلم with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from

everything else, leans towards God and his affection and desire remain only for God Almighty. Thereupon a special manifestation of Divine love falls upon him and, bestowing upon him the full colour of love and devotion, pulls him towards itself with great force. He then overcomes his passions and from every direction extraordinary works of God Almighty appear as signs in his support and to help him.

Then in Haqiqatul Wahi, the Promised Messiah عليه السلام states:

I have, by the sheer grace of God, and not on account of any merit of my own, been accorded a full measure of the bounty, which was bestowed before me on the Prophets and Messengers and the Chosen ones of God. It would not have been possible for me to be granted this bounty had I not followed the ways of my lord and master, the Pride of the Prophets, the Best of Mankind, Muhammad ﷺ. Whatever I have been given, I have been given due to this adherence and I know through my true and perfect knowledge that no man can reach God except through following the Holy Prophet nor can anyone arrive at a full understanding of God except through him. Now, let me also make it known that the very first thing you are rewarded with, after having completely submitted yourself to the instructions and teachings of the Holy Prophet Muhammad ﷺ, is that you are granted a new heart which is always rightly inclined, that is to say, a heart which has turned cold upon the love of this material world, and instead it begins to yearn for an everlasting heavenly pleasure. Having achieved this desire this heart is now fit to receive that perfect and purest love - the love of God. Because of your complete obedience to him, all these blessings are bequeathed to you as his spiritual heritage.

As, Allah, the Exalted, Himself states:
Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.' (3:32)

Then in 1908, in his book Chashma-e-Maarifat, the Promised Messiah عليه السلام states:

There have been millions of pure-natured people in the world and there will be more in future, but we have found the best of all of them and the highest man of God, whose name is Muhammad ﷺ.

Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace. (33:57)

We shall leave aside any mention of the holy ones from among those people whose circumstances have not been described in detail in the Holy Qur'an. We shall express our view only with regard to the Prophets who are mentioned in the Qur'an like Moses, David, Jesus and other Prophets [peace be on them]. We affirm it on oath, calling God to witness, that if the Holy Prophet ﷺ had not come into the world, and the Holy Qur'an had not been revealed, and we had not seen with our own eyes the blessings that we have witnessed, the truth of all past Prophets would have remained doubtful in our eyes. No reality can be gathered from mere stories, for it is quite possible that they may not be true and it is also possible that the miracles that are attributed to these Prophets might be exaggerations for no sign of them is visible today. We cannot even ascertain for certain from the Books revealed in the past that God truly exists, or that He speaks to man. But through the advent of the Holy Prophet ﷺ all these stories became real. We now

realize not merely as a statement, but as a matter of experience, what converse with the Divine means and how God's signs are manifested and how prayers are answered. All this we have discovered by following the Holy Prophet ﷺ and what other people relate as stories we have witnessed it all. We have attached ourselves to a Prophet who manifests God to us. A poet has put it beautifully:

Muhammad of Arabia, King of both the worlds;
Whose threshold is safeguarded by the Holy Spirit.
I cannot call him God, but I do say;

To recognize him is to recognize God.

How shall we express our gratitude to God who bestowed upon us the good fortune to follow the Prophet who is a sun for the souls of the righteous as there is a sun for the bodies. He appeared in a time of darkness and illumined the world with his light. He was neither tired nor fatigued till he purified all parts of Arabia from associating partners with God. He is the proof of his own truth for his light is present in every age and true obedience to him purifies a person as the clear and transparent water of a river cleanses dirty linen. Who has come to us with a sincere heart and has not witnessed that light, and who has knocked honestly on that door for whom it has not been opened? But the pity is that most people prefer the lower life and do not desire that higher light should enter into them.

Then in this same Chashma-e-Maarifat, the Promised Messiah عليه السلام states:

It is worthy of consideration whether this glory, this splendour, these thousands of heavenly signs and Divine blessings can be bestowed upon a false one. We take great pride in the fact that the Holy Prophet ﷺ to whom we have attached ourselves, was bestowed great grace by God. He is not God, but through him we have seen God. His religion which has come to us is a mirror of Divine Powers. Had it not been for Islam, it would have been difficult in this age to appreciate what Prophethood is and whether miracles are possible and whether they are part of the law of nature. This puzzle was resolved by the eternal grace of that Prophet and it is due to him that we are not mere story-tellers like other people, but enjoy the support of God's light and His heavenly help. We are unable to express adequately our gratitude that God Who is hidden from others, and the inner power which is beyond the concept of others, and the Lord of Glory, have been disclosed to us by the Holy Prophet ﷺ.

So the real complaint of these religious divines is that why did Allah speak with the Promised Messiah because of his total love for and obedience to the Holy Prophet. And why did He bless him with His nearness. It is not the Jama'at Ahmadiyya that is guilty of this crime but rather these so-called religious divines that the blessings of the Holy Prophet are, God forbid, no longer available and that the powers and attributes of Allah, the Exalted, have now become limited. If this allegation fits upon anyone it fits upon these people.

The Promised Messiah عليه السلام says that God's powers are still continuing.

In Chashma-e-Maarifat, the Promised Messiah عليه السلام states:

Then when our Holy Prophet ﷺ came into the world a very great revolution took place in the world and within a short time that island of Arabia which knew of nothing other than idolatry became filled like unto a sea with the Unity of God. The miracles and signs that were bestowed by God

Almighty on our lord and master, the Holy Prophet ﷺ were not confined to his time, but will continue till the Day of Judgement.

In the past ages, no Prophet was included among the followers of another Prophet, though he helped the faith of the previous Prophet and believed in him, but the Holy Prophet ﷺ has been bestowed this special honour that he is Khatam-ul-Anbiya'; one, because he achieved the climax of all the excellences of Prophethood; and, secondly, because there will be no Prophet after him who would bring a new law nor any Prophet who is not his follower. Everyone who is honoured with converse with the Divine, achieves it through his grace and through his mediation and is known as his follower and not as a direct Prophet.

He has been accepted to such a degree that today a minimum of 200 million people of every rank are Muslims and stand before him as his servants. [Huzur Aqdas explains that these were the numbers at the time of the Promised Messiah عليه السلام] Great and powerful kings who conquered a portion of the world, fell at his feet like humble slaves. Even today, Muslim kings regard themselves as his humble servants and descend from their thrones at the mention of his name.

Muslims all across the world feel great pride in associating with Holy Prophet ﷺ. If we were not believers of the Promised Messiah عليه السلام, we couldn't understand intricate details of the status of Holy Prophet ﷺ.

Some allege, the Promised Messiah عليه السلام changed his beliefs overtime. Huzoor ايده الله presented excerpts from start of the claim to his demise. All excerpts presented show coherence. If Promised Messiah عليه السلام referred to himself as a Prophet, it was as a follower Prophet.

May Allah save Muslims from shackles of so-called scholars. May Allah enable them to accept the Promised Messiah عليه السلام because this is the only way that the Muslims will again be able to re-establish their respect and honour in the world. May Allah also enable us to read and understand the literature of the Promised Messiah عليه السلام

May Allah enable us the proper understanding needed reach the Holy Prophet ﷺ. Aameen.

All praise is due to Allah. We laud Him, we beseech help from Him and ask His protection; We confide in Him, we trust Him alone and we seek protection against the evils. Whomsoever He guides on the right path, none can misguide him. He is alone and has no partner. We bear witness that Muhammad is His servant and Messenger. O servants of Allah! May Allah be merciful to you. Verily, Allah commands you to act with justice. Forbids evil which pertain to your own selves and evils which affect others. He warns you against being unmindful. Remember Allah; He too will remember you. Call on Him and He will make a response to your call. Verily divine remembrance is the highest virtue.

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# The Holy Prophet Muhammad ﷺ on his Messiah

Maulana Farhan Iqbal (A speech delivered at the Jalsa Salana Canada 2014)

*He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.* (61:10)

## Introduction

"I swear by God Who has sent me - and cursed be those who fabricate lies about Him —that He has sent me as the Promised Messiah."[1] These are the words in which Hazrat Mirzā Ghulām Aḥmad عليه السلام made this grand claim. This is not an ordinary statement. This is a grand statement made at an extraordinary time, and this had to be so! According to the statements of the Holy Prophet Muhammad ﷺ, the coming of the Messiah عليه السلام was to be a great event in the history of Islām, an event in which Muslims would witness a spiritual reflection of the Holy Prophet ﷺ himself. It was to be a time of the rejuvenation of Islām.

Due to the greatness of this unique event, this extraordinary period in the history of Islām, the Holy Prophet ﷺ ensured that he gave all the necessary details for people to recognize and believe in the Promised Messiah عليه السلام. The signs given for the Messiah are such, as could not be artificially created by people, even if they tried over generations. Therefore, it would be very easy to recognize false claimants.

The fact is that one who sincerely considers all these signs and prophecies regarding the Promised Messiah عليه السلام will only reach one conclusion: All the signs for the coming of the Messiah and Mahdi are fulfilled, and that Hazrat Mirzā Ghulām Aḥmad عليه السلام is, indeed, that Messiah and Mahdi who was prophesied by the Holy Prophet ﷺ.

## Status of the Messiah

Acceptance of this Messiah is absolutely crucial, as the Holy Prophet ﷺ said:

فَاِذَا رَأَيْتُمُوْهُ فَبَايِعُوْهُ وَ لَوْ حَبْواً عَلَى
الثَّلْجِ فَاِنَّهٗ خَلِيْفَةُ اللهِ الْمَهْدِيُّ

That is, "When you see him, pledge allegiance (Bai'at) to him, even if you have to crawl over ice, because he will be the Khalifa of Allāh – the Mahdi."[2] The Holy Prophet ﷺ also said:

يُوْشِكُ مَنْ عَاشَ مِنْكُمْ اَنْ يَّلْقٰى عِيْسَى
بْنَ مَرْيَمَ اِمَامًا مَهْدِيًّا حَكَمًا عَدْلًا

"Whoever among you lives will see the time of the Messiah [Jesus son of Mary] who will be the Imām Mahdi, the Arbiter and the Judge."[3] In other words, the Mahdi and the Messiah will be one person who will also be the Arbiter and the Judge in all matters of disagreement among the Muslims. He will have the final word! The Holy Prophet ﷺ further said:

فَلْيَقْرَئْهُ مِنِّى السَّلَامَ

That is: "Convey my salām to him [or send him my salutations]."[4] All of these narrations show us the grandeur of that Messiah and Mahdi in the eyes of the Holy Prophet ﷺ. He ﷺ gives us emphatic

instructions to do his bai'at, to consider his word as the final word and to convey his ﷺ salām to him. These are not ordinary instructions for an ordinary person. Rather, they are meant for a person of extraordinary status in the eyes of the Holy Prophet ﷺ and, in turn, in the eyes of God Almighty.

## Types of Prophecies

The prophecies regarding the Messiah are such that they leave no room for an imposter to make a false claim to this grand status. These prophecies can be categorized into three parts:

1. Prophecies telling us the time of the coming of the Messiah
2. Prophecies telling us the area in which the Messiah will appear
3. Prophecies telling us the signs that will be manifested at the coming of the Messiah عليه السلام

## Time of the Appearance of the Messiah

Regarding the time of the appearance of the Messiah and Mahdi, we find statements of the Holy Prophet ﷺ that clearly indicate he will come at the end of the 13th century Hijrah and the beginning of the 14th century Hijrah or Islāmic calendar (which is equivalent to the 19th century of the Christian calendar). Hazrat Abū Qatādah رضي الله عنه narrated that the Holy Prophet ﷺ said:

اَلْآيَاتُ بَعْدَ الْمِئَتَيْنِ

That is, "The Signs will appear after 200 years have passed."[5] In the commentary of this Ḥadith, a great elder and scholar of Islām, Hazrat Mulla 'Ali Qari رحمه الله has written:

و يُحتَمَلُ ان يكونَ اللّامُ فِى المِئَتَينِ
لِلعَهْدِ اَى بَعْدَ المِئَتَيْنِ بَعْدَ الْاَلْفِ وَ
هُوَ وَقْتُ ظُهُورِ المَهْدِيّ

That is, "The Alif Lām in the word Al-Mi'atain possibly refers to 200 years after the passing of 1000 years [when great signs will appear]. And that will be the time of the advent of the Mahdi."[6]

In other words, he is saying that the time of the coming of the Messiah and Mahdi will be after 1200 Hijrah. This explanation, along with statements of many other Muslim Saints/Scholars, such as Hazrat Ni'matullāh Shāh Wali رضي الله عنه, Hazrat Imām Ibn 'Arabi رضي الله عنه, and Hazrat Shāh Waliullāh Muhaddas Dehlawi رضي الله عنه clearly state that the Imām Mahdi will appear in the 13th and 14th centuries of Islām (which is equivalent to the 19th Century AD)[7]. Similarly, the Holy Prophet ﷺ also stated that when 1240 years (of the Islamic calendar) will have passed, God Almighty will send the Mahdi[8]. As a result, precisely in accordance with these prophecies, Hazrat Mirzā Ghulām Aḥmad عليه السلام was born in 1250 Hijrah (or 1835 AD), and began receiving revelations from God in 1290 Hijrah. This was the time of the end of the 13th century and the beginning of the 14th century of Islām.

The Promised Messiah عليه السلام says:

وقت تھا وقتِ مسیحا نہ کسی اور کا وقت
میں نہ آتا تو کوئی اور ہی آیا ہوتا

"This was the time of the coming of the Messiah, not anyone else's! Had I not appeared, someone else would have appeared!"

He also said, "When the 13th century was coming to an end, and the 14th century was about to begin, God Almighty informed me by revelation that you are the Reformer of this century."[9]

## Area of the Appearance of the Messiah

Other than specifying the time of the appearance of the Messiah, the Holy Prophet ﷺ also told us the location of his appearance:

عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ

"Towards the east of Damascus, next to a white minaret."

Specifying further in another narration, he has said:

عِصَابَةٌ تَغْزُو الْهِنْدَ وَ هِيَ تَكُوْنُ مَعَ
الْمَهْدِيِّ اسْمُهُ أَحْمَدُ

A group or community will appear in India who will do Jihād and it will be with the Mahdi whose name will be Aḥmad."**[10]** In another narration, it is stated that the Mahdi will appear in a town named Kad'ah. **[11]**

When we look at all these statements as a whole, we can clearly see that Hazrat Mirzā Ghulām Aḥmad ؑ is the one who came in fulfilment of all these prophecies. He appeared in India, in a town called Qādiān, which is a distorted form of Kad'ah, and Qādiān lies directly to the east of Damascus. All these are examples of a vivid fulfilment of the prophecies regarding the location of the appearance of the Mahdi and Messiah. Only someone who does not wish to see would reject the fulfilment of these prophecies.

## Signs of the Appearance of the Messiah: His Personality

What is more is that to help us identify the right Messiah, the Holy Prophet ﷺ did not just stop here. He also told us what kind of man he will be. For instance, he said:

1. The hair of his head would be straight
2. He would be wheat-coloured **[12]**
3. He would belong to a family of farmers
4. While talking he would occasionally strike his hand against his thigh **[13]**, and would suffer from a slight stammer in his speech **[14]**
5. He would get married and have children **[15]**
6. He would wish to distribute the wealth (of knowledge) but no one will take it from him **[16]**
7. He will be . That is, "Imām of the Muslims from among the Muslims" **[17]**
8. He would suffer from two maladies, one in the upper part of the body, and the other in the lower.**[18]**

And so it has all turned out. Hazrat Mirzā Ghulām Aḥmad ؑ suffered from two diseases: vertigo and diabetes. He had straight hair, he was wheat-coloured, he occasionally stammered in his speech. He belonged to a family of farmers, and had the habit of striking his hand against his thigh while speaking. Who can deny? Who can reject all these signs? It can only be those who themselves wish to turn a blind eye to signs that are as bright as the sun!

## Signs of the Appearance of the Messiah: State of the World

Going further, there are many narrations that tell us about the state of the world at the time of the appearance of the Messiah and Mahdi. For instance:

1. It was to be a world where camels will be abandoned due to the appearance of new forms of transport.**[19]**
2. It was to be a world where news would be carried instantaneously from one part of the world to the other.**[20]**
3. A world where Christian nations would be supreme everywhere**[21]**, where Arabia will be become a separate state, and separate governments will be formed in Iraq, Syria, and Egypt.**[22]**
4. It was to be a world where gambling would increase.**[23]**
5. Women would dress like men, the rich would not give much charity to the poor**[24]**
6. Nothing would remain of Islām except its name
7. Mosques would be full of people, but devoid of guidance.

These and many other statements of the Holy

Prophet ﷺ clearly demonstrate that this is indeed the age regarding which the prophecies were made.

## Signs of the Appearance of the Messiah: Astronomical

In addition to all these prophecies, there is one magnificent prophecy that leaves no shadow of doubt that the Promised Messiah and Imām Mahdi عليه السلام has arrived. The Holy Prophet ﷺ said:

اِنَّ لِمَهْدِيْنَا اٰيَتَيْنِ لَمْ تَكُوْنَا مُنْذُ خَلْقِ
السَّمٰوٰتِ وَ الْاَرْضِ يَنْكَسِفُ الْقَمَرُ
لِاَوَّلِ لَيْلَةٍ مِّنْ رَّمَضَانَ وَتَنْكَسِفُ
الشَّمْسُ فِى النِّصْفِ مِنْهُ

The Promised Messiah as says:

آسماں میرے لئے تو نے بنایا اِک گواہ
چاند اور سورج ہوئے میرے لئے تاریک و تار
یارو جو مرد آنے کو تھا وہ تو آچکا
یہ راز تم کو شمس و قمر بھی بتا چُکا

That is, "O God! You made the Heaven my witness, and darkened the moon and the sun for me. O Friends! The man who was expected to come, has indeed come! You have been informed of this secret by the sun and the moon."

He also said:

اِسْمَعُوْا صَوْتَ السَّمَآء جَآءَ الْمَسِيْح جَآءَ الْمَسِيْح
نیز بشنو از زمین آمد امام کامگار

That is, "Hear the pronouncement of the heavens: The Messiah has come! The Messiah has come! And the pronouncement of the earth that the Imām with a grand mission has [indeed] come."

My dear brothers! This was only a glimpse of the numerous prophecies of the Holy Prophet ﷺ regarding the Promised Messiah عليه السلام. They show us the advent of the Promised Messiah in the eyes of the Holy Prophet ﷺ and how he viewed the coming of the Promised Messiah.

The Promised Messiah as says:

"I swear by God Who has sent me – and cursed be those who fabricate lies about Him – that He has sent me as the Promised Messiah. Just as I believe in the verses of the Holy Qur'ān, so do I believe – without the least difference – in the manifest Revelation which has been revealed to me, and the truth of which God has demonstrated to me through repeated signs. I am ready to swear in the precincts of the Holy House of God [Baitullāh] that the pure Revelation, which descends upon me is the word of the same God Who spoke to Moses عليه السلام, to Jesus عليه السلام, and to the Holy Prophet ﷺ. The earth has borne witness to my truth as has the heavens. Both have proclaimed that I am the Vicegerent of Allah." **[26]**

He also says:

"Though I am grateful to God Almighty for such good friends, yet it is a part of my faith that even if there remains not a single person with me and all of them go their way leaving me alone, I would still have no fear. I know that God Almighty is with me. Even if I am trampled underfoot and crushed and become less than a particle, and experience persecution and abuse and curses from every direction, still I shall ultimately be victorious. No one knows me, but He is with me. I cannot be destroyed. Vain are the efforts of my enemies and useless are the designs of the envious ones. O ye foolish and blind ones! Was there ever a righteous one before me who was ruined so that I should be ruined? Was there ever a truly faithful one who was destroyed by God in humiliation, so that He

should destroy me?"

He goes on to say:

یقیناً یاد رکھو اور کان کھول کر سنو کہ
میری روح ہلاک ہونے والی روح نہیں
اور میری سرشت میں ناکامی کا خمیر نہیں

"Listen carefully and remember that my soul is not liable to destruction and that my nature is not prone to failure." [27]

## (Endnotes)


[1]. Misconception Removed, p.9.

[2]. Sunan Abū Dawūd, Bāb Khurūjul Mahdi; Sunan Ibn Mājah, Kitābul Fitn, Bāb Khurūjul Mahdi.

[3]. Hadiqatus Sālihin, p. 898, Ḥadith no. 948.

[4]. Durr Mansūr, Vol. 2

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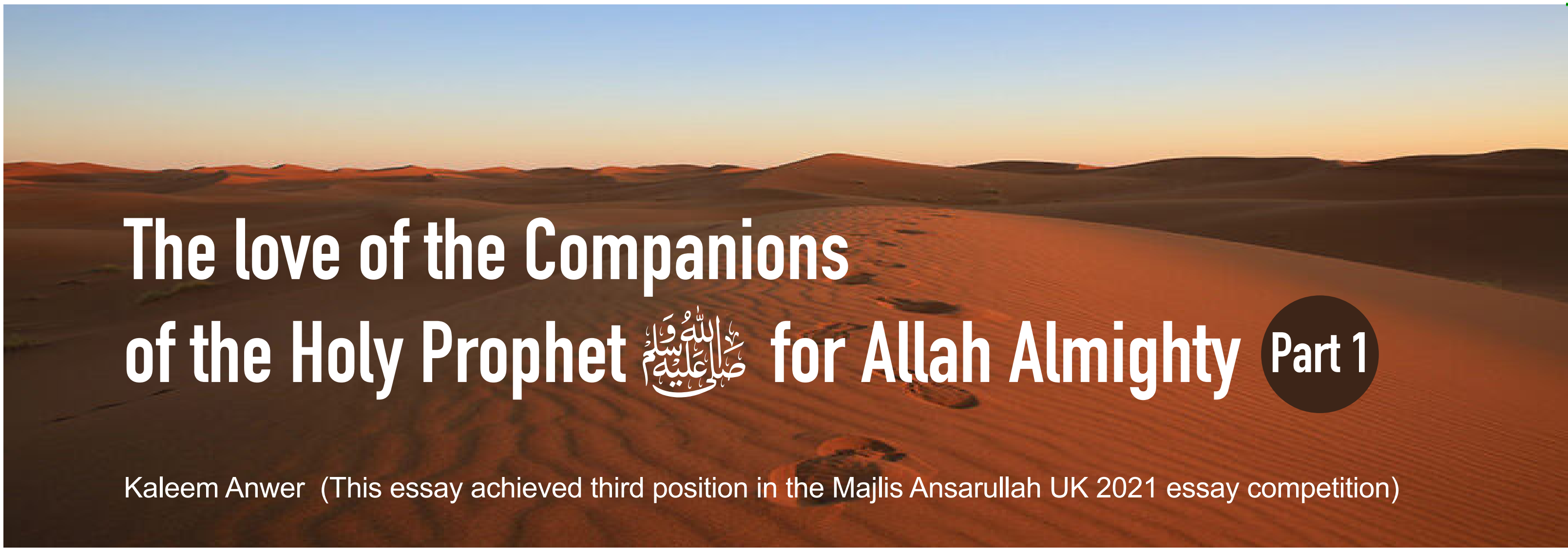
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# The love of the Companions of the Holy Prophet ﷺ for Allah Almighty Part 1

Kaleem Anwer (This essay achieved third position in the Majlis Ansarullah UK 2021 essay competition)

History can at times be a deeply controversial subject with historians being prone to disagreements about the past. But when it comes to the state of Arabs living in the Hejaz before the advent of Islam, there is worldwide consensus amongst both Muslim and non-Muslim historians that these people were steeped in chaos and disorder. As one historian writes, 'In the century before the rise of Islam the tribes dissipated all their energies in tribal guerrilla fighting, all against al'.[1]

Citing the renowned scholar, Hazrat Mirza Bashir Ahmad رضي الله عنه, in '*The Life & Character of the Seal of Prophets*' *the concept of 'Thār'* i.e. retribution, was deeply rooted in their psyche [2]; so much so that the commonly held belief was that 'the soul of the murdered takes on the form of an animal who mourns and laments [3] ' until revenge had been sought. However, retribution did not stop there; in a barbaric custom known as *'Muthlah'* i.e. mutilation of a dead body, the hands, feet, ears and nose etc of the dead would also be severed as a consolation of the heart [4]. So why make mention of these sad truths that depicts a people who one would question whether they deserve to be a part of humanity? An understanding of the origins of such a people is what makes the subject matter of this essay so extraordinary. Due to the heartfelt prayers and earnest supplications of one incredibly special individual ﷺ to his Lord, he was able to bring about such widescale reformation of not just another person or maybe an entire tribe, but society as a whole – the likes of which has never been seen before or after on such a grand scale. Perhaps the most fitting of words to describe this special event in the history of civilisation can be taken from the inspirational writings of the Promised Messiah & Mahdi, Hazrat Mirza Ghulam Ahmad عليه السلام, who once remarked:

Our Holy Prophet ﷺ was a great Reformer for the proclamation of truth and restored to the world the truth that had been lost. No Prophet shares with him the pride that he found the whole world in darkness and by his appearance that darkness was converted into light. He did not die till the people among whom he had appeared had cast aside the garment of paganism and had put on the robe of the Unity of God. Not only this, but also they achieved high grades of faith and performed such works of righteousness, fidelity and certainty which are not matched in any part of the world. Such success was not achieved by any Prophet other than the Holy Prophet ﷺ. It is a strong argument in support of the truth of the Holy Prophet ﷺ that he was raised in an age when the world had fallen into deep darkness and called for a grand Reformer. He departed the world at a time when hundreds of thousands of people had abandoned paganism and idol worship and had adopted the Unity of God and the straight path. Such perfect reform was particular to him that he taught a people who were at the level

of animals, the ways of humanity. In other words, he converted wild beasts into men, and then turned them into educated men, and then made them men of God, and breathed spirituality into them and created a relationship between them and the True God. They were slaughtered like sheep in the cause of God and were trodden under foot like ants, but they did not abandon their faith, and marched forward in the face of every calamity [5] .

Thus, not only history but even biblical testimony bears witness to this grand transformation of a once known savage people to that of Saints [6], when it was prophesised:

And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousand saints ; from right hand went a fiery law for them7].

There is no denying that to write on the subject matter of the love of the noble companions for Allah the Almighty can be voluminous. Therefore, it is this author's intention to do something different when analysing this topic, drawing inspiration from a sermon delivered by Hadhrat Mirza Bashiruddin Mahmud Ahmad ؓ at the Jalsa Salana in Rabwah [8]. In this sermon Hadhrat Musleh-e-Maud ؓ profoundly sets outs 10 ways to achieve Allah's love. Therefore, the approach to tackling this topic will be to examine how the noble companions exhibited their love for Allah through each of these steps, igniting the fire of divine love in their hearts thereby pulling Allah's infinite grace upon them. That way, this essay can be seen from two perspectives: (i) appreciating the blessed verses of the Holy Qur'an and sayings of the Holy Prophet ﷺ on each method prescribed by Hadhrat Musleh-e-Maud ؓ and (ii) citing the noble examples of the companions in demonstrating their love and connection with Allah the Almighty in relation to that method. The 10 methods prescribed by Hazrat Musleh-e-Maud ؓ in developing love for Allah (swt) are as follows [9]:

1. Zikr: Remembrance of Allah
2. Fikr: Reflection
3. Compassion for God's creation
4. Regret
5. Pray
6. Place your trust in Allah
7. Act with justice
8. Taqwa: Make Allah your shield
9. Become one with Allah and adopt His attributes
10. Study the nature of love

## 1. Zikr: Remembrance of Allah

***'Therefore remember Me, and I will remember you.'*** [10]

Abu Huraira ؓ reported Allah's Messenger ﷺ as saying that Allah thus stated: I live in the thought of My servant as he thinks of Me and with him as he calls Me [11].

The first method prescribed by Hadhrat Musleh-e-Maud ؓ as means to increase in one's love for Allah the Almighty is Zikr i.e. the remembrance of Allah. However, Hadhrat Musleh-e-Maud ؓ also states 'we may invoke Allah's name and continuously recite His Attributes, but merely invoking His Name does not increase our faith or certainty' [12]. He goes on to give the analogy of 'throwing mud in the air; inevitably, some mud falls back upon oneself. In like manner, artificial love can take the colour of true love' [13].

One way in which Zikr can be performed is through reciting the Holy Qur'an regularly. Hadhrat Musleh-e-Maud ؓ once commented on this by saying that irregular reading does not yield any benefit. Whether half a part for daily reading, or a full part, the determined quota of reading must be recited daily without failure. The Holy Prophet ﷺ says,

"Allah loves worship which is performed regularly and is never missed." [14]

An anecdote from the life of a noble companion to illustrate this principle can be taken from the following narration: Yazid ibn Abdullah said that Abdullah ibn Amr asked the Prophet ﷺ: "In how many days should I complete the recitation of the whole Qur'an, Apostle of Allah?" The Prophet ﷺ replied: "In one month." He said: "I am more energetic to complete it in a period less than this." He kept on repeating these words and lessening the period until the Prophet ﷺ said: "Complete its recitation in seven days." He again said: "I am more energetic to complete it in a period less than this." The Prophet ﷺ said: "He who finishes the recitation of the Qur'an in less than three days does not understand it". [15]

One can appreciate the sheer zeal and passion the companions had for the remembrance of Allah, with the blessed words of the Qur'an forever on their tongues.

## 2. Fikr: Reflection

***'Who has created seven heavens in grades. No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw?'*** [16]

Narrated By 'Aisha ؓ: The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sura Ikhlas): 'Say (O Muhammad): "He is Allah, the One" '. When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet ﷺ; said (to them), "Tell him that Allah loves him." [17]

The second method prescribed by Hadhrat Musleh-e-Maud ؓ as means to increase in one's love for Allah the Almighty is Fikr i.e. reflect and deliberate upon the divine attributes. Hadhrat Musleh-e-Maud ؓ states 'these are signs which magnetise one towards the court of Allah the Almighty and lift him from the ground towards His throne. Reflecting upon these signs inculcates love for God in man's heart' [18].

An anecdote from the lives of the companions to illustrate this principle can be taken from the noble companion Hazrat Ubay bin Ka'b, who was renowned for being well versed in the Holy Quran. On one occasion, the Holy Prophet ﷺ asked him, "Which verse of the Quran is the greatest?" He replied by saying, "God and His Messenger ﷺ know best." The Holy Prophet ﷺ again asked the question and the reply this time was met with recitation of the verse famously known as 'Ayatul Kursi'. Upon hearing this, the Holy Prophet ﷺ struck his chest with his right hand in approval on hearing the reply and exclaimed, "May knowledge delight and benefit you!" [19] .

This shows that the companions had a deep and rich understanding of the blessed revelation of the Qur'an.

## 3. Compassion for God's creation

***'Haply thou wilt grieve thyself to death because they believe not'*** [20].

Narrated By Jarir bin 'Abdullah ؓ: Allah's Apostle ﷺ said, "Allah will not be merciful to those who are not merciful to mankind." [21]

The third method prescribed by Hadhrat Musleh-e-Maud ؓ as means to increase in one's love for Allah the Almighty is compassion for His creation. Hadhrat Musleh-e-Maud ؓ states, '…You must imagine the creation of Allah before your eyes and think, 'These people are beloved to my God. If I am

unable to behold and experience Allah the Almighty, then I will love His creation, knowing that it is the source of gaining His love'. To love the creation in such a way suddenly and rapidly ignites the fire of divine Love' [22] . That is why Hadhrat Musleh-e-Maud ؓ refers to the above Qur'anic verse, showcasing how the Holy Prophet ﷺ was in agony regarding the state of his fellow people.

An anecdote from the lives of the noble companions to illustrate this principle can be taken from the following incident, in which there was once a food shortage in Medina. During this time, a caravan came from Syria to Medina, which consisted of 700 camel loads of wheat, flour and other provisions. This generated a lot of excitement amongst the people, upon which Hazrat Aishaؓ enquired about the reason. She was informed that a caravan of Hazrat Abdur Rahmanؓ bin Auf consisting of 700 camels had come, which was loaded with wheat flour and other provisions. Hazrat Aishaؓ, the remarked, "I heard the Holy Prophetﷺ state that Abdur Rahman ؓ bin Auf would enter paradise upon his knees." When Hazrat Abdur Rahmanؓ bin Auf heard this narration of Hazrat Aishaؓ, (affectionately known as the Mother of the Believers) he went to her and said, "O Mother, I hold you witness that I have given all this grain, provisions and even the saddles on the camels away in the way of Allah, so that I may enter paradise whilst walking." [23]

Thus, we can see the companions never for a moment hesitated in relieving the burdens of others, which at times was at great cost to themselves.

## 4. Regret

***'Allah loves those who turn to Him'.*** [24]

Abu Bakr ؓ reported that he said to Allah's Messenger ﷺ: Teach me a supplication which I should recite in my prayer. Thereupon he (the Holy Prophet ﷺ:) said: Recite: "O Allah, I have done great wrong to myself." [25]

The fourth method prescribed by Hadhrat Musleh-e-Maud ؓ as means to increase in one's love for Allah the Almighty is the ability to sincerely show regret. Hadhrat Musleh-e-Maud ؓ states in this regard, '…One who regrets committing a sin demonstrates that he has the feeling to perceive and recognise that which is ugly and wicked. And if he can recognise what is wicked, then he must surely be able to recognise what is beautiful. When one is able to attain this and he starts recognising beauty, then God Himself reveals the pathways to His Love, for God is the Greatest Benefactor and is the Most Beautiful.'[26]

An anecdote from the lives of the noble companions to illustrate this principle can be taken from an incident which took place after the Battle of Tabuk. The following companions: Hazrat Hilal ؓ bin Umayyah, Ka'b ؓ bin Malik and Murarah bin Rabi' ؓ did not take part in this expedition partly due to laxity on their part i.e. failing to make preparations for when the time came to leave. Consequently, they felt unhappy that they had stayed behind as usually it was the case of hypocrites that did not join an expedition or the very elderly. When the Holy Prophet ﷺ returned from the expedition, he went to the mosque to offer two nafl prayers. When the Holy Prophet ﷺ finished his prayers, he took a seat in the Mosque. Those who could not join him for the expedition came before the Holy Prophet ﷺ and gave their reasons for this. The Holy Prophet ﷺ accepted their excuses and prayed for their forgiveness and left the matter in the hands of God. But the above-mentioned companions, decided not to give a made-up excuse because they greatly regretted their slackness, and all told the truth. Upon hearing this, the Holy Prophet ﷺ acknowledged that they had told the truth and advised them to

wait until Allah issued a decision regarding them. Soon after, the Holy Prophet ﷺ prohibited all the Muslims from speaking to these three companions ؓ. One can only imagine the pain and regret that these three companions felt. They stayed at home and wept with remorse for their actions. One of these companions, Hazrat Ka'b ؓ bin Malik even received a letter from the King of Ghassan inviting him to join the King as he has been treated harshly in Medina. Hazrat Ka'b ؓ bin Malik remarked that when he read this invitation, he thought 'This is also a form of trial' and consequently destroyed the letter. Then when the fortieth out of the fifty nights elapsed, the messenger of the Holy Prophet ﷺ came and advised these three companions to even stay away from their wives (except the wife of Hilal ؓ bin Umayyah, who requested to stay with him as he was an old man, and this was accepted by the Holy Prophet ﷺ). Then after a further ten nights, the Holy Prophet ﷺ announced after the Fajr prayer that God Almighty, out of His benevolence, has forgiven these three companions. Allah had revealed to the Holy Prophet ﷺ the following revelation:

***'Allah has certainly turned with mercy to the Prophet and to the Emigrants and the Helpers who followed him in the hour of distress after the hearts of a party of them had well-nigh swerved. He again turned to them with mercy. Surely, He is to them Compassionate, Merciful .'*** [27]

Hazrat Ka'b ؓ bin Malik was told of this great news by the companions, who went out in jubilation to bring them to see the Holy Prophet ﷺ. It has been narrated that when Hazrat Ka'b ؓ bin Malik saw the Holy Prophet ﷺ, his face was aglow with joy. The Holy Prophet ﷺ said, "Be happy with the best one of all your days that have passed since your mother gave you birth". Hazrat Ka'b ؓ bin Malik then asked, "Messenger of Allah ﷺ, is this [forgiveness] from you or Allah?". The Holy Prophet ﷺ replied, "It is indeed from Allah". [28]

## 5. Pray

***'And your Lord says: 'Pray unto Me; I will answer your prayer. But those who are too proud to worship Me will surely enter Hell, despised."*** [29]

Narrated by Abu Huraira ؓ: I heard Allah's Apostle ﷺ saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet ﷺ added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds." [30]

The fifth method prescribed by Hadhrat Musleh-e-Maud ؓ as means to increase in one's love for Allah the Almighty is prayer. Hadhrat Musleh-e-Maud ؓ states in this regard, '…To have an attention towards prayers also inculcates love for Allah. No doubt, one's prayers may certainly comprise of artificiality at the start, but when man continuously turns to prayer, his prayers shall certainly be accepted, and some shall be accepted in a miraculous manner. Due to the acceptance of their prayers, benevolence, which nourishes love, shall descend upon them and their heart will inculcate love for God.' [31]

There are numerous anecdotes that demonstrates the love and dedication the companions had for Salat. Once, two companions were posted on a mountain pass for security reasons. One of them went to sleep, whereas the other proceeded to offer Salat. In the meantime, an enemy happened to pass there, who shot three arrows on the praying Muslim. All the arrows penetrated his body, but he was so engrossed in his prayer that he uttered not a single sigh of pain and continued his Salat. When his comrade awoke and saw blood and wounds on his body, he asked how it had happened and complained as to why he did not wake him up. He replied that he was

in the middle of reciting a surah in Salat and he did not like to leave it incomplete. [32]

Another incident tells us that once Hadhrat Abu Talha Ansari (ra) was busy offering Salat in his orchard when his eyes fell on a sparrow. It was a pleasing sight as it was a colourful bird and he continued to look at it for quite some time. His attention was diverted from Salat and he forgot as to how many rak'aat he had offered and how many were yet to be offered. He was so agitated by this that he decided to give his whole orchard in charity as it had become a trial for his spirituality. Therefore, he later visited the Holy Prophet (saw) and recounted the whole event and gave the orchard in charity. [33]

**(The remaining will be covered in Nov-Dec 2022 issue of Ansaruddin, Inshallah)**

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# The Holy Prophet Muhammad's ﷺ Treatment of Slaves



A discussion of how the Prophet Muhammad ﷺ abolished slavery.

Tahir Mannan

In the most hostile, unclean, immoral, and backward country of Arabia in the 7th century, where Arabs took pride in idolatry, gambling and drinking, where abusive and foul language was part of daily communication, and where corruption abound, there was a man, Muhammad ﷺ, who was destined to change the course of this wretched society into peace, love and devotion. From a social standpoint, one of the long-imparted institutions completely abolished 1400 years ago by this Prophet ﷺ was slavery.

Neither in his implementation of Islamic law (see, the Qur'an at 24:34, 47:5, 23:7, 90:12- 14) nor in his own practice did the Prophet ﷺ approve the keeping of slaves. Slaves were only kept during battles fought in defence of Islam and only as an extenuating and temporary measure until law and order was established.

Dozens of recorded sayings of the Holy Prophet ﷺ suggest that slavery was indeed abolished in Islam. On one occasion, the Prophet's companions saw a fellow companion, Al Ma'rur bin Suwaid رضي الله عنه, and his slave wearing similar cloaks. The companions asked Ma'rur bin Suwaid رضي الله عنه why he did so, to which he replied: "Once I abused a man and he complained of me to the Prophet ﷺ. The Prophet ﷺ asked me: 'Did you abuse him by slighting his mother?' He added: 'Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them [in their hard job]'." (Bukhari) On another occasion, the Prophet ﷺ said: "When the slave of anyone amongst you prepares food for him and he serves him after having sat close to [and undergoing the hardship of] heat and smoke, he should make him [the slave] sit along with him and make him eat [along with him], and if the food seems to run short, then he should spare some portion for him [from his own share]." (Muslim)

The Prophet ﷺ went so far as to not recommend use of the term "slaves": "[O]ne should not say, my slave (Abdi), or my girl-slave (Amati), but should say, my lad (fatai), my lass (fatati) and my boy (ghulami)" (Bukhari). In several other Hadith, we find the Prophet ﷺ to be sensitive to the needs of slaves. For example, he ordered Muslims to buy slave boys and slave girls the same quality of clothes and gifts that they would buy for their children. He also ordered adult Muslims not to hit or be violent to slaves.

The Prophet ﷺ imparted his sympathetic view of slaves to others. He advised and ordered his devoted companions to purchase as many slaves as they can and to set them free. His close companion, Hadhrat Abu Bakr رضي الله عنه, purchased many slaves from the pagan Arabs and immediately set them free or gave them to other notable Muslims to care for them. One such slave

was Hadhrat Syedna Bilal ؓ, whom the Prophet ﷺ revered so much that he let him have the honor of calling out the first Adhaan (call to prayer) in Islam. Many of the Prophet's ﷺ first companions were poor people and slaves, all whom the Holy Prophet Muhammad ﷺ always cherished as the backbone and foremost among Muslims. The Prophet ﷺ commanded: "Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave." Sayd bin Marjana ؓ said that he narrated that Hadith to 'Ali bin Al-Husain ؓ and he freed his slave, for whom Abdullah bin Ja'far had offered him 10,000 Dirhams or 1,000 dinars. Even if one did not have the money to manumit a slave by himself, the Prophet ﷺ taught,

"Whoever frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave [completely]." (Bukhari)

Finally, the Prophet ﷺ taught that Muslims should marry those slave women who were set free after bondage. He himself married a bondwoman after she was freed and gave her full stature and measure. The Prophet's ﷺ view of slavery is perhaps best captured by Hadhrat Mirza Bashiruddin Mahmood Ahmad ؓ thus:

"We maintain that of all divine messengers and Prophets of God, of all founders of different creeds, faiths and religious systems, of all social reformers and philanthropists, and of all those teachers and leaders of men who at any time in any land and in any form, contributed to the social uplift and moral and spiritual regeneration of humanity; the share of Muhammad ﷺ, the Holy Prophet of Islam, was by far the largest. And one of the greatest services to mankind of this greatest and noblest of men was his unequivocal and emphatic condemnation of and the effective measures he took to abolish those social injustices that were practiced by one section of humanity against another. His mind rebelled and revolted against the then prevalent idea that man could be bought, sold and treated by men like chattel. His ideal of human brotherhood and the inborn and inherent equality of all men could scarcely be reconciled with the practice of slavery, which was so widespread as to have become inextricably interwoven and deeply rooted in the social conditions and ideas of his time. His heart burned to see the inequities and enormities practiced by man upon man. He grieved and pined for this unfortunate section of humanity. He would if he could abolish altogether by a stroke of the pen a system so repugnant and revolting, so destructive of all human instincts, of all that distinguishes man from beast and brute. But this institution had become an integral part of the whole fabric of human society in his time. To abolish it all of a sudden was neither wise, nor practicable or even possible. It should have meant a deathblow to the entire existing social order. The sudden emancipation in hundreds of thousands of those persons who having been held in bondage for generations had lost all initiative to lead an independent life, would have serious consequences upon the whole moral tone of society. Jobless and workless they would have stooped to all sorts of immoral acts. This was exactly what the Holy Prophet ﷺ sought to avoid and he did succeed in avoiding it. On the other hand, he laid down precepts and injunctions, which were calculated to do away with slavery gradually, but surely and effectively."

(Tafseer-e-Kabeer, Short Commentary of the Holy Quran, p. 1857)

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# Majlis Ansarullah UK - 39th Annual Ijtema 2022
## (by Nizamat Ijtema Report)

By the Grace of Allah, the 39th National Annual Ijtema of Majlis Ansarullah UK was held on 16th, 17th and 18th September 2022 at Old Park Farm, Kingsley, Hampshire UK. A week earlier Majlis Khuddam ul Ahmadiyya and Majlis Atfal ul Ahmadiyya held their annual Ijtema using the whole site, however during the Ansarullah ijtema, the site was divided in to two sections to accommodate the Lajna ijtema.

**The highlight of the Ijtema was the presence of Hazrat Khalifatul Masih V. Huzur's speech was televised on MTA International and watched around the world thus making the Ijtema a global event. May Allah the Almighty help us to understand the words of our beloved Imam and adopt them in our lives. Ameen.**

### DAY 1: Friday 16th September

The day started with congregational Tahajhud prayers at 4:30am followed by Fajr prayers. Registration commenced at 11am within the Reception marquee. Prior to entering the Reception marquee, Ansar and guests from other auxiliary organisations were required to produce evidence of Covid19 double-vaccination, or take a Lateral Flow Test for COVID-19. The arrangements were situated before members could enter the Ijtema area. By the Grace of Allah, there were no reported case of COVID-19.

The Reception marquee also housed offices for Tajneed, Maal, IT and Media departments. The UK AIMS department also provided with an area for their team to process new AIMS cards.

After successful registration, Ansar entered into the main Ijtema venue where both the Majils Ansarullah flag and the United Kingdom flag were flown at half-mast to offer respect to the late Queen Elizabeth II. The site included the main Ijtema Gah marquee, Ijtema offices, dining marquee, accommodation marquee, First Aid Marquee, and Washroom facilities. The site plan was displayed in a prominent location to help members navigate with ease.



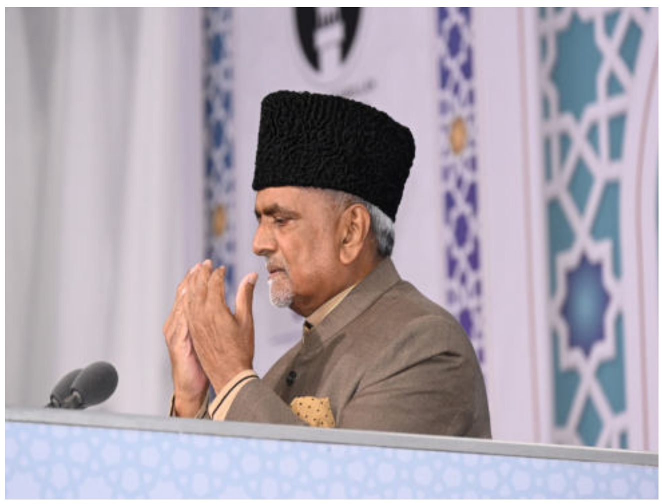

The Friday Sermon by Huzur-e-Anwar ﷺ was delivered from Masjid Mubarik Islamabad, Tilford, UK, and projected on the large video screens in the main Ijtema gah. After the Friday sermon, Ansar offered the Friday prayer locally, led by Hafiz Ijaz Ahmed sahib.

## Inaugural Session

The inaugural session started at 5:30pm, chaired by Rafiq Ahmed Hayat sahib, Ameer Jamaat UK. Prior to the session the flag of Majlis Ansarullah was hoisted by Ameer sahib and simultaneously the Union Jack was hoisted by Dr Ch Ijaz Ur Rehman sahib, Sadr Majlis Ansarullah UK. This was followed by silent prayer lead by Ameer sahib. The session started with the recitation of the Holy Quran by Muhammad Zafarullah Ahmadi sahib. The English Translation was read by Lutfur Rehman sahib, followed by the Ansarullah pledge led by Sadr Majlis. All members of Majlis Ansarullah recited the pledge thus reminding them of their faith and spiritual obligations. Next the poetic verses from the book Kalam-e-Tahir were recited by Muhammad Asif Chughtai sahib. The inaugural speech was delivered by Ameer sahib which detailed how members of Majlis Ansarullah should lead their lives; the moral and spiritual upbringing of their families especially the youth. Ameer sahib emphasised the need to bring the children close to Khilafat and to increase the bond and love for Khilafat as a means to increase their relationship with Allah.

Ameer sahib was requested to distribute prizes among students holding prominent positions in their academic fields. The names of these students were already announced in the presence of Hazrat Khalifat ul Masih V ﷺ during the Jalsa Salana UK earlier in the year.

The session concluded with a Silent Prayer.



## 2nd Session

The second session was presided by Rafi Ahmed Bhatti sahib, Naib Sadr Majlis Ansarullah UK & Nazim-e-Aala Ijtema Committee 2022. The session started with the recitation of the Holy Quran by Hafiz Mubarik Ahmed sahib. The English Translation was read by Hakeem Mensah sahib. This was followed by a scholarly Urdu speech delivered by Fazlur Rehman sahib, Professor Jamia Ahmadiyya UK. The topic of his speech was "Zikr-e-Habib." It described the spiritual life of the Promised Messiah عليه السلام in light of the incidences narrated by his companions.

After the inspiring speech the Prize Distribution ceremony was held. Prizes were distributed among individuals and various Maj'alis for the significant contributions they had given throughout the year. Following a short break for dinner and namaz preparations the Maghrib and Isha prayers were offered in congregation.

A successful day ended providing an opportunity for Ansar to take part in uplifting their spiritual and moral selves. Those who were staying at the Ijtema site then proceeded to the Accommodation marquee.

## DAY 2: Saturday 17th September




The 2nd day started with congregational Tahajjad Prayers at 4:30am followed by Fajr Prayer and Dars e Quran. The registration team were ready to begin their work from 7am. Members were treated to a breakfast of Paye, Channa, Halwa and chai.

## 3rd Session

The 3rd session started in the main Ijtema Marquee at 10am. Ch Fazal Ahmed Tahir sahib Qaid Talim ul Quran presided this session. Tilawat e Quran was recited by Zahoor Ahmed sahib. This was followed by 4 workshops/lectures. The 1st lecture was delivered by Dr Imran Malik sahib on the topic of general health matters. Hafiz Ijaz Ahmed Sahib, Chairman of the Ansar Cycling Club talked about the benefits of cycling






in majlis Ansarullah and the programs being made under this department to motivate Ansar to take up cycling. The Rishta Nata department gave a presentation showing information about their activities. Finally Khalil Ahmed Yousaf sahib, Chairman of the Ahmadiyya Lawyers Association gave a presentation.

To utilize time efficiently, Academic Competitions of Tilawat, Nazm, English and Urdu Speech were arranged simultaneously in the Tabligh Marquee for Safe Awal Ansar brothers; and the Dining Marquee was the venue for Saf-e-Doem Ansar. Sports Competitions were held in the fields adjacent to the Ijtema Gah.

### 4th Session

After lunch, the Zohr & Asr prayers were offered in congregation. The 4th session commenced immediately after prayers, presided by Sahibzada Mirza Waqas Ahmad sahib, Naib Sadr Saf-e-Doem Majlis Ansarullah UK. Verses from the Holy Quran were recited by Mehmood Ahmed Wardi Sahib. English translation was read by Jamil Mwanje sahib. Poetic verses from Dure Sameen were recited by Khalid Butt sahib.

The first speech of the session was delivered in English by Dr. Atta Ul Quddus sahib on the topic of Social Pressures on Children and Responsibilities of Majlis Ansarullah.

Two panel discussions were followed by the speech. The first panel discussion was on the topic of humanitarian activities in the United Kingdom. Among the panellists were Zaheer Ahmed Jatoi sahib - Chairman Charity Walk for Peace; Rafi Ahmad Bhatti sahib – Vice Chairman Charity Walk for Peace; Iftikhar Ahmed Chaudhri sahib, former Mayor of Runneymede; and Abdul Manan Azher sahib (Qaid Maal). The discussions were hosted by Khalil Yousaf sahib. The discussions revolved around the history of Charity Walk for Peace, its benefits, the fund-raising achievements and the distribution of the funds among various UK charities.

The second panel discussion was on the topic of the Masroor Eye Institute, Burkina Faso. The day to day workings of the Institute were highlighted. Amongst the panellists were Dr Ch

Ijaz Ur Rehman sahib - Sadr Majlis Ansarullah UK, Sahibzada Mirza Waqas Ahmad sahib - Naib Sadr Saf-e-Doem Majlis Ansarullah UK, Musawar Idrees sahib, Dr Imran Ahmed sahib (Eye Specialist). The discussion was hosted By Okasha Saami sahib.

The panel shared the news that by the Grace of Allah the construction of the hospital had been completed and that its inauguration was expected to be held by Huzur e Anwar in Islamabad on a special event planned on 19th November 2022 Insh'Allah. Huzur e Anwar will Inshallah unveil a plaque which will then be installed at the Hospital building at the Masroor Eye Hospital. It was announced that key donors would be invited to that event.

The panel members explained that the Masroor Eye Institute has state of art equipment as well as hosting leading eye surgeons and doctors who will devote their time working for the sake of humanity and mankind. One of the key objectives of this institute was to train healthcare professionals and doctors who, post training, will serve in various areas of African countries. Our beloved Huzur e Anwar assigned the responsibility of running the institute to Majlis Ansarullah UK. Dr Ch Ijaz Ur Rehman has been appointed as the Chief Administrator of this institute.

Explaining the reason of establishing the Institute in Burkina Faso, the panel explained that from this location it will be easier for the hospital to expand its services to other areas like Nigeria, Benin, Togo, Ghana and Ivory Coast. The statistics of the eye diseases provided an insight to the location being ideal for the establishment. Its running cost will demand continuous financial resources. All Ansar are requested to take part in the financial sacrifice towards this noble cause. This discussion ended with prayers - may Allah accept our humble efforts and to increase our resources and capacity to discharge our responsibilities effectively. Ameen.

## 5th Session

The 5th session was presided by Maulana Abdul Majid Tahir sahib - Additional Wakil-ut-Tabshir London. Moeed Hamid sahib recited verses of the Holy Quran and delivered the English translation. This was followed by a scholarly English speech by Atta ul Momin Zahid sahib - Qaid Tarbiyyat Majlis Ansarullah UK. The topic of his speech was "Importance and Blessings of Khilafat e Ahmadiyya." The second Urdu speech was delivered by Raja Burhan Ahmed Sahib - Qaid Taleem Majlis Ansarullah UK. The topic of his speech was "Mere firqa k log ilm o marfat main kamal hasil karen gey".

At the end of this session a Prize Distribution ceremony was held where members were recognised for their achievements by Maulana Abdul Majid Tahir sahib.

## 6th Session

Saturday's last session was presided by renowned poet and presenter Mubarik Ahmed Siddiqui sahib. He is also the president of Old Students' Association TI College, Rabwah. The first speech of this session was delivered by Abdul Khaliq Talukdar Sahib - Assistant Private Secretary for Ansar section, on the topic of Ansarullah and their responsibilities.

Mubarik Ahmed Siddiqui Sahib then recited some of his poetic accomplishments portraying his observations and experiences of Barkat e Khilafat.




His unique and captivating style left the audience with both a tear in their eyes and smiles on their faces. Dinner was followed by Maghrib and Isha prayers, offered in congregation.

After the prayer a Question & Answer session was conducted by Murabbi Silsila Zaheer Ahmed Khan sahib. Among the panellists were Attaul Momin Zahid Sahib and Mansoor A. Zia sahib.

### DAY 3: Sunday 18th September

The day started with congregational Tahajjad Prayer at 4:30am followed by Fajr Prayer in congregation. This was followed by Dars e Quran. The registration started at 7:00am. All the members enjoyed a nice breakfast of Paye, Channa, Halwa and chai.

### 7th Session

The 7th session of the Ijtema programme started at 10am and was presided by Munir ud Din Shams sahib - Chairman MTA International. The verses from the Holy Quran were recited by Daud Ahmed sahib. The English translation of the verses were read by Muhammad Zakariya Chaudhry sahib. Poetic verses were recited by Sheikh Naeem Ahmed sahib.

The first speech of this session was from Maulana Attaul Mujeeb Rashid sahib - Imam of the Fazal Mosque in London. This speech was combined in both English and Urdu languages and the topic was "The Philosophy & Historical background of the establishment of Majlis Ansarullah". The focus of the speech was to remind the members of Majils Ansarullah of their responsibilities.

The second speech of this session was delivered by Sir Dr. Iftikhar Ayaz sahib (KBE); the topic was "Achievements of Majlis Ansarullah UK during the time of Khalifa-tul Masih V". He described, from the history of Majlis Ansarullah, victories and successes of Majlis Ansarullah UK under the guidance of Hazrat Khalifa tul Masih V ﷺ.

The last speech of this session was delivered by Dr Ch Ijaz Ur Rehman sahib, Sadr Majlis Ansarullah UK. In his brief address Sadr sahib explained the theme of this year's Ijtema and some of the challenges faced while planning this event. He explained that since March 2022 the Majlis has restarted its activities such as the Charity Walk for Peace and Tabligh stalls. Until then all activities were being conducted online. Sadr sahib added that at the Charity Walk there was a restriction to limit the participations from the usual 1200 to 1500 participants due to precautions regarding Covid19, but the Ijtema is being held without any restrictions. All members who are vaccinated and




can show negative Covid test results have been able to attend. Sadr sahib spoke about Barkat e Khilafat (blessings of Khilafat) and shared his personal experiences. He shared that his brother who is a cardiologist in USA suffered a stroke last year. The attack was so severe that doctors thought that he might not survive and whether he would be able to lead a normal life. After requesting Huzur e Anwar for special prayers, Huzur not only prayed for him but also maintained a close watch asking about his condition. By the grace of Allah and prayers of Huzur e Anwar not only was he able to completely recover from the stroke in a very short period but he started working as a cardiologist again. The doctors who witnessed this speedy recovery admitted it to being a miracle.

Sadr sahib, giving reference of Risala Al-Wasiyyat (book Al-Wasiyyat), quoted the phrases related to importance of khilafat. He emphasised that all Ansar brothers should take due care of their spiritual and moral wellbeing so that they are able to witness all victories with their our own eyes that are promised to pious servants of Allah.

As the session was coming to a close Hazrat Ameer ul Momineen Khalifa tul Masih V graced the Lajna Ijtema Gah. MTA international televised the last session of Lajna Ima'illah Annual Ijtema 2022 to the Ansar areas. After the blessed address to Lajna, a lunch and namaz break was organised.

The final session started with the gracious arrival of Huzur e Anwer ايده الله تعالى بنصره العزيز in the Ansarullah Ijtema Gah at 4pm.

## FINAL SESSION

The final session of the Majlis Ansarullah UK Ijtema 2022 was presided by Huzur e Anwar Hazrat Ameer ul Momineen Khalifa tul Masih V ايده الله تعالى بنصره العزيز. The session started with the recitation of the Holy Quran by Abdul Sami Abid sahib and its English translation was presented by Bockarie Tommy Kallon sahib.

After the recitation of the Holy Quran the Ansarullah pledge was led by Huzur e Anwar.

Umar Sharif sahib read poetic verses of Hazrat Masih e Maud عليه السلام. The English rendering of the verses were read by Toban Ephrem sahib.

The Ijtema report was presented by Dr Ch Ijaz Ur Rehman sahib Sadr Majlis Ansarullah UK. He reported that the last on-site Ijtema took place in 2019. This year an on-site Ijtema is taking place after three years. The theme of this year's Ijtema was "Barkat-e-Khilafat". All the regional Ijtema'at followed the same theme. He said that out of 143 Majalis in UK 132 Majalis got the opportunity to hold their local Ijtema'at. Out of 18 regions 17 held their regional Ijtema'at. Sadr Sahib thanked Rafi Ahmad Bhatti sahib and his team who made this event possible through their tireless efforts. The attendance of this year's Ijtema was 3606 Ansar from around the UK. 492 members from other auxiliary organisations also attended. The 2019 Ijtema was attended by 3107 ansar. At the end of the report Ch Ijaz Ur Rehman Sahib the Sadr Majlis Ansarullah UK thanked Huzur-e-Anwer Hazrat Ameer-ul-Momineen Khalifa ul-Masih V for his prayers continuing support and participation in the Ijtema despite Huzur's extremely busy schedule.

After Sadr Sahib's speech a short documentary of some of the highlights of the Ijtema were shown, capturing glimpses of various activities of the Ijtema.

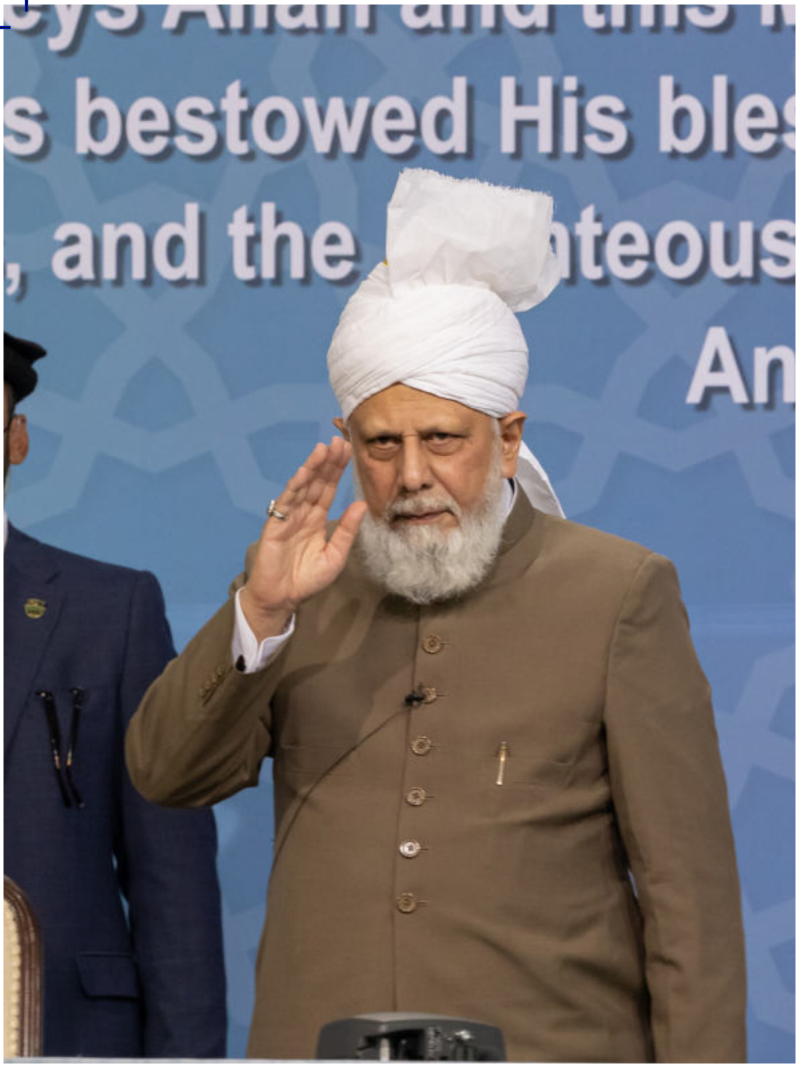





Mahmood Khan sahib, Qaid Amoomi Majlis Ansarullah UK then requested Huzur-e-Anwar to award **Alm-e-Inami** (Flag of Honour) to **Majlis Hartlepool** on winning last year's **Best Majlis Ansarullah UK**.

Zaeem Majlis Hartlepool received the Alm e Inami from the blessed hands of Huzur-e-Anwar.
At 4:45pm Huzur-e-Anwar ايده الله تعالى بنصره العزيز started his heart-warming and enlightening address. This address lasted for about half an hour, but its affect will be lasting in the hearts of all the audiences present at the Ijtema and those listening around the world. Huzur ايده الله تعالى بنصره العزيز, in his address referred to the writings of the Promised Messiah عليه السلام, reminded the members the need to lead a God-fearing life to attain salvation.

Huzur ايده الله تعالى بنصره العزيز said that a few moments ago in his address to Lajna he has already mentioned important points on the reformation of souls. Those points he said were not only for Lajna but for all the men as well. Reason being that wherever in the Holy Quran Allah mentions these commandments both men and women are addressed. He said that men are required to establish the same levels of truthfulness and prayers that the women are expected to demonstrate. Huzur ايده الله تعالى بنصره العزيز said that some people think that if advice is being given by the




Khalifa, it is not applicable for themselves, or they believe that they are beyond that advice. It is to be well understood that if Khalifa e Waqt is addressing any audience in any country the advice is for everyone to follow and reap its full benefits. Huzur ايده الله said we need to analyse ourselves as to whether these deficiencies are part of our nature or not. Now that the world has become a global village due to new means of communication, it is becoming more important that every member of jamaat considers himself a direct addressee of Huzur's advice. Huzur ايده الله said if that happens it will bring a revolutionary change toward betterment of the entire Jamaat.

Huzur ايده الله said it is the prime responsibility of all Ansarullah to lead by example and to follow the advice from Khalifa-e-Waqt to its core. This is fundamental to establishing a beautiful Islamic society. This is the very reason for which Hazrat Masih-e-Maud عليه السلام repeatedly advised the jamaat to increase in Taqwa. The Promised Messiahعليه السلام said that without Taqwa (fear of God) there is nothing else that pleases Allah more. Allah Almighty says that "Verily! Allah is with those who adopt fear of Allah and they are benevolent to others". We therefore need to self-reflect our levels of fear of Allah and our quest towards helping others to do so.

Huzur ايده الله said when we raise slogans that we are the Ansarullah "helpers of Allah" we must demonstrate the true spirit of fear of God and His benevolence. Allah needs no help from us, He is all powerful. It is His mercy on us that He has established this Jamaat and allowed us to be part of it. What is Taqwa? He said, "It is Allah's love and fear of His disapproval remaining in our hearts." Similarly benevolent are those who are aware of the good deeds and help others to do good deeds. Hazrat Masih e Maud عليه السلام said that our jamaat especially needed to demonstrate Taqwa as they have made a pledge with the Messiah of the time who is the reformer in this age sent by Allah. So that he may reform all those who were involved in any sorts of greed, grievances, and associating partners with Allah. After becoming associated with Messiah of this age it is the responsibility of Ansarullah to bring all mankind to bow to one God, Allah and to bring them under the flag of Holy Prophet Muhammad صلى الله عليه وسلم. He said that we need to self-reform to be able to do that. Hazrat Masih-e-Maud عليه السلام further said - my jamaat should understand that they have joined me so that such seeds may be sowed in them to grow them into fruit bearing trees. Therefore, everyone should cast an eye on their own physical and spiritual selves. If our physical and spiritual selves are not aligned, then we should know that we cannot die in peace. When Allah sees that a

Jamaat does not practice what they preach then He will not care for them. Thus, we can only be true helpers of Allah when we become the fruit bearing seeds.  In order to do that we have to be the true followers of the Holy Prophet ﷺ and the teachings of the Holy Quran. In doing so not only will we attain nearness to Allah, we will also be transferring these fruit bearing seeds to our coming generations who will bear the fruits of righteousness. This is the way to pave the path of success and glory of Islam.

Huzur said Hazrat Masih-e-Maud wanted to see his Jamaat on a very high level of Taqwa (fear of God) in line with the teachings of the Holy Quran. One of the signs of a God-fearing person is Allah helps such person to refrain from the forbidden deeds in this world and becomes his helper in all worldly matters. He blesses such a person's income from sources beyond his comprehension.  Huzur said that Hazrat Masih-e-Maud described one of the attributes that Allah protects a God-fearing person from such circumstances where he has to compromise on his principles. Thus, this is a matter of understanding this fact.

Huzur said, that while growing old one starts worrying about providing the necessities of life for his children and family. In doing so he starts forgetting the core principles. Some Ahmadis also get involved in criminal activities like tax theft and refraining from spending in the ways of Allah on correct income. Allah says that if you are God fearing then Allah will take care of everything and provide you from sources beyond your control or sometimes little resources suffice bigger needs. Hazrat Masih-e-Maud said many Ahmadis write to me about their personal experiences that they remained God fearing, and their needs were fulfilled miraculously. Yet there are others who say that it is not possible to stay truthful and gain benefits also. And they share these thoughts with others as well. This is not true at all, Huzur said. How is this possible that at one end Allah instructs us to remain truthful and says I will be your helper and on the other hand allows you to tell a lie and be successful. This is beyond the Grace of Allah. If you rely on Allah, He is Almighty and All Knowing - He will help you! So always rely on Allah, which is not possible without Taqwa, Fear of Allah.

Huzur said, it is the need of time to improve the level of your prayers, level of your moral values, and to prefer religion over worldly objectives. It is only then Allah helps us in all our good deeds. This it is our prime responsibility - to be thankful to Allah for what opportunities He has provided to us and keep a steady pace towards the way of Taqwa.  These are the true ways of Ansarullah. May Allah help us to become Ansarullah.

After the address Huzur lead in silent prayer, with which this spiritual event came to a fulfilling end.

**Some of the key features of ijtema 2022**

•An exhibition was arranged at the rear  of the Ijtema main marquee showing the achievements of various departments including Talim ul Quran, Tabligh , Rishta Nata.

•Stalls of Al Fazal International, Voice of Islam, Masroor Eye Institute were also providing important information about these departments.

•There was a section dedicated to the late Queen Elizabeth II showing glimpses from Her Majesty's life.

•The theme of this year Ijtema was "Barkat-e-

Khilafat". The backdrop of the stage showed the verse 70 of Surah Al-Nisa, in beautiful calligraphy.

•There was an accommodation marquee for those Ansar who came from distant parts of the country.

•There were 175 tables in the food marquee with seating capacity of 700 people in one shift.

•Tea stalls were dedicated to serve tea throughout the Ijtema.

•Live English translation of Urdu speeches was arranged.

•The Masroor eye Hospital stall was providing special opportunity for participating in financial sacrifice for this important project for the sake of humanity.

•Qiadat Tajneed organised a Help Desk for the Zauma of all Majalis of UK to update their Tajneed record and to resolve their pending issues. This effort of Qiadat Tajneed was really successful Zauma of 68 Majalis visited the office and helped to make 91 corrections in Tajneed Record.

•In Tablighi activities Majlis Baitul Futuh stood first, Noor region stood second and Fazal region stood in the third position.

•In Financial sacrifices, Maal department, south region stood first, Noor region stood second and Tahir region stood in third position.

•In the Charity Walk for peace collections the first position was awarded to Northeast region, second position to Baitul Futuh region and West Midlands region stood in third position.

•In the Poppy Appeal collections, the first position was awarded to East region, second position to Baitul Futuh region and South region stood in third position.

•In the Talim ul Quran the first position was awarded to **Tahir region**, second position to **South region** and **Northwest region** stood in third position.

•In the Talim ul Quran on Majlis level first position was awarded to Baitul Futuh Majlis, Manchester East & Hartlepool stood in the second position whereas Bolton and Fazal Mosque were awarded the 3rd position.

•In the Talim paper activities, the first position was awarded to South region, second position to Wales & Southwest region and Fazal region stood in third position.

•In the Talim paper activities on Majlis level first position was awarded to Hartlepool Majlis, Scunthorpe stood in the second position whereas Spen Valley were awarded the 3rd position.

•In the Isaar activities, the first position was awarded to West midland region, second position to Baitul Futuh region and Fazal region & Northwest stood in third position.

•In the Isaar Activities on Majlis level first position was awarded to Hartlepool Majlis, Birmingham southwest stood in the second position whereas Spen Valley were awarded the 3rd position.

The Annual Ijtema of Majlis Ansarullah UK has always been the heart of its annual activities. All the religious and spiritual benefits of this Ijtema provided all the members of Majlis Ansarullah UK an opportunity for self-reformation and increase them in their love for their Creator. May Allah bless Majlis Ansarullah UK with countless blessings and grant this majlis strength and wisdom to follow all the instruction of our beloved Huzur-e-Anwer ايده الله تعالىٰ بنصره العزيز . May we be the Jamaat the dream of which was shown to Hazrat Masih-e-Maud عليه السلام . Ameen.

